

AN
APPENDIX
TO THE FORE-
GOING SERMON,

Concerning the Ceremonies
of the Church of
ENGLAND.

By the same Authour.



Printed by the Printers to the Uni-
versitie of Cambridge 1636.



To the Reader.

DEARE Christian Reader, understanding that this Sermon hath done good to many, that either heard it, or read some notes of it; and that if it were published, with some Appendix added, proving our Ceremonies to be approved by the reasons and testimonies of other learned, reverend and pious men, it would do much good to many more: I have taken the pains to adde such an Appendix: Wherein I might have alledged reasons out of many other worthy Authours (Archbish. Whitgifts books against M^r. Cartwright, D^r. Bridges, M^r. Richard Hooker, D^r. Covell, D^r. Spark, D^r. Gardiner, D^r. Powell, D^r. Collins, M^r. Francis Mason, M^r. Ambrose Fisher, and others:) But because I write specially to such younger and poorer ministers, as either are not able or willing to purchase many costly books of this subject, or not at leisure to reade them; I have thought best to refferre such Readers (if they be not satisfied with my short Abstract) specially to three of the last (who have read and weighed all which the former Authours have written, with the replies and answers) to wit, our Reverend Bishop Mortons

To the Reader.

Defence, printed anno 1618. Dr. Burges his answer to the replie of a namelesse Authour (who laboured to confute, or elude B. Mortons *Defence*) printed anno 1631. and Mr. John Sprint his *Callander Anglicus*, printed anno 1618. These (and, I hope, the least, shortest, or lowest prized of these) will satisfie any reasonable Reader, if he turn in them to the larger handling of the points, by my allegations. Their reasons are occasionally dispersed through their whole books: but I have here collected and referred them to certain heads (or chapters) for the Readers better ease in finding them, and judgement in weighing them; often contracting their larger discourses into fewer words, where they may be abbreviated; and onely using their words at length where they are more necessary and urgent, then shorter could be.

These few short chapters (I hope) will passe, and be read, where greater volumes will not. And this I have done simply and plainly, without respect of gaining any credit or applause of learning to my self, but onely of their love, and out of an earnest desire to draw them with a good Conscience, willingly and cheerfully to do that, which otherwise of necessitie they must do.



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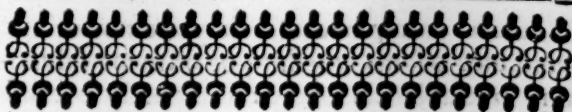
Our Ceremonies commended for their ancient and profitable use.

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Imposed by lawfull authoritie, they may not be omitted without sinne.



CHAP.



CHAP. I.

*Our Ceremonies are enjoined as Adjuncts, not
Parts of Gods proper worship, and therefore
alterable. Set forms of prayers are of Di-
vine institution, and alwayes used in
Gods Church.*

Tis the constant doctrine of all
Divines and Churches both An-
cient and Modern, that God
hath sufficiently comprehended
and perspicuously delivered the
whole substance of his own proper worship,
and things necessary to mans salvation in the
holy Scriptures; and that these things must
evermore be the same in all Churches, and
unalterable. But the circumstances and cere-
monies of his publick worship (as of place,
time, ornaments, gestures, &c.) for the more
reverent and devout performance thereof, he
hath left to the wisdom of every particular
or nationall Church to make choice of, so
that all things be done according to that ge-
nerall rule (the Canon of Canons) delivered
by S. Paul, 1. Cor. 14. 40, 26. *Let all things be
done decently, orderly, and to edification.* These
things the Lord left to the libertie of every
Church,

Church, partly because they are not of the substance of his worship, or of mens salvation, but adjuncts onely: and partly because one form thereof cannot fit every countrey or age, but must be varied and applied to severall nations and times, as shall be found most convenient. Thus teacheth Saint Hierom *epist. 28. ad Lucinum*, concluding thus, *Unaquaque provincia abundet in suo sensu*. And thus Saint Ambrose and Saint Augustine (who is accounted *The mouth of the Fathers*) *epist. 86, & 118, & 119. & alibi passim. Totum hoc genus* (say they) *liberas habet observationes*. And thus that old common saying, *Dissonantia jejunii non tollit consonantiam fidei*. And thus Zanchius (the great reformed Schoolman) *tomo 8. Loco 16. De traditionibus Ecclesiasticis, pag. 821, &c.* And thus all other late Divines, as will appeare full enough in our chapters following. And thus our Church professeth in our book of articles, *Anno 1562. Artic. 34.* Every particular, or nationall Church, hath authoritie to ordain, change, and abolish ceremonies or rites of the Church ordained onely by mans authority, so that all things be done to edifying. And in the preface before the book of common Prayer confirmed by act of Parliament, touching ceremonies, we have these words, *We think it convenient that every countrey should use such ceremonies as they shall think fit to the setting forth of Gods honour and*

and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition: and that they should put away other things which they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers countreys. And these words also, These Ceremonies are retained for a discipline and order: which (upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law.

See here how vain and ignorant their doubt is, that think our Ceremonies are imposed as parts of Gods proper worship.

And whereas some mislike that any set form of prayers should be imposed in the publick service of God; I wish them to consider better, that God himself not onely allowed but imposed such, and his best servants used such. Numb. 6. 23. *On this wise (saith the Lord) shall ye blesse the children of Israel, saying, &c.* the three verses following set down the very words to be said: and Num. 10. 35, 36. there is the set prayer which Moses must pronounce when the Ark was to go forwards, and when it was to rest. And Deut. 26. 3. the set form of words to be said at the offering of the first fruits: and vers. 5. and 13. And Psalme 92. was made properly for the Sabbath day, and Psalme 22. for every morning, and Psalme 102 for times of affliction. This appeareth by the titles of these Psalmes. The like is 2. Chron.

All the Psalmes are prayers or praises of God, in set forms, and words answering the length and number of musick notes.

29. 30. And we finde Rom. 1.7. 1. Cor. 1.3. 2. Cor. 1.2. Galat. 1.3. Ephes. 1.2. Saint Paul used the same set form of words or prayers without variation. And our Saviour Christ himself (Matth. 26. 39, 42, 44.) prayed three severall times saying the same words: and Saint Mark hath the like, Mark 14. 39. Beside the Lords prayer, which our Saviour himself prescribed to his Apostles, Luke 11. 2. *When ye pray, say, Our Father, &c.* which prayer they used in the administration of our Lords supper, as Saint Hierom witnesseth, *lib. 3. contra Pelagianos*; and *Gregor. lib. 7. epist. 63.* And it was used generally in all Liturgies or publick prayers; as is manifest by S. Augustine, *epist. 59.* by Saint Hierom and Gregory in the places above cited, and Saint Ambrose *lib. 5. de Sacr. cap. 4.* and Saint Cyrill Catech. 5. myst.

If any object, that prayers should be varied according to the varietie of occasions; let him consider, that these formerly mentioned were so: & so are ours, in our Common prayerbook. There are generall prayers for generall, & particular for particular occasions; as for rain, fair weather, in time of dearth, famine, warres, plagues, or sicknesse: Baptismes, communions, marriages, visitations of the sick, burials of the dead, &c. and thanksgivings varied upon various occasions, for these and the like cases. In all which, I cannot imagine what any godly sober-minded man can finde to stumble at.

And

And if any man think them too short, let him remember that Christ condemned too much speaking (like the Heathens) Matth. 6. 7, 8. adding this reason, *For God knoweth our needs before we ask:* and long prayers are as well notes of hypocrisie as of true Christianitie, Matth. 23. 14.



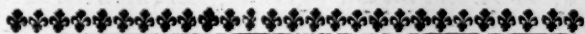
CHAP. II.

Our publick prayers and Ceremonies being made known to the famousst forrein Divines, were approved by them all.

THe Ceremonies of our Church, and our book of publick prayer were made known to the most famous and best Divines of other reformed Churches then living, by books thereof translated into the Latine tongue, and by many letters, and much conference betwixt them and our Divines; and by many of them much commended, by all approved to be lawfull, one onely excepted. Doctor *Burges* having searched the writings of them all, concludeth that not any one can be produced (except *Wigandus* alone) that held our Ceremonies simply unlawfull. *Burges* pag. 560, 561. Even *M^r. Cartwright* himself (our English standard-bearer to Non-conformists) after his long opposition and much writing, at length complaineth that he was misun-

derstood and wronged, as if he held the unlawfulness, whereas he held onely the inconvenience of our Ceremonies, *lib. 3. pag. 241.* And the same man having written sharply in his first book against the Surpleſſe, yet upon more mature consideration became more moderate in his third book, and (*pag. 75.*) called it a *simple inconvenience*, and a thing in its own nature indifferent, and that it ought to be worn, rather then the ministerie forsaken, *lib. 3. pag. 262. Hooker Eccl. polit. pag. 243.* And what is said, by him & others, of the Surpleſſe (which was most stuck at by many English) is to be understood much rather of the rest of the Ceremonies, and so was intended by those authors; to wit, *that they are in their own nature indifferent, and not unlawfull.* And this will appeare more fully in the whole discourse following. Mean season, heare the testimonie of *Alexander Aleſius* (a worthy Scot, of great account and note :) he much commends our book of Common prayer, and the ordering of our Church according thereunto, and calleth it *Præclarissimum & divinum factum*, and saith, *The vertue and piety of the English here-in would rejoyce many hearts, and help their endeavours to do the like, and grieve the enemies of the truth for the good successe and progresse thereof:* and he complaineth that any contentious mindes should move any to mislike it, and (as if they onely were wise) stirre up unnecessary

necessary questions and disputations, neglecting the knowledge of necessary things. And he addes, *That the contention of brethren about this book, comes from the Devil, who failing one way, seeks another way to do mischief to the Church.* And finally he saith, *This book is profitable of it self, and the reading thereof will do good to many, and at this time it seemeth to be offered unto us from heaven.* Proëm. before his translation of the Common prayer book, in script. Anglican. Bucer. fol. 373, 375. Sprint, 124, 125.



CHAP. III.

Our Ceremonies are not to be condemned, but commended for their Significancy.

Ceremonies should be significative of morall vertues, so they be not counted operative as Sacraments (ordained by God) of spirituall graces conferred by them, as Bishop Morton well distinguisheth, *Defence cap. 3. sect. 4.*

Many of the Romish Ceremonies are not onely significative, but thought also to be operative (as Exorcismes, Holy-water, Crossings, Spittle, Exufflation, &c.) to drive away the Devil and to work supernaturall effects. These we condemne; for none can ordain such operative Ceremonies, but God onely that

Bish. Mort.
ibid. sect. 5.

can give the supernaturall effects. For, Sacraments have a double signification, one *ad modum signi*, another *ad modum sigilli*, and therefore are both *significant* and *signant*, by conjoyning whereof they are *operative* and *Exhibitive* by Gods ordinance and promise, performing also that which they *signifie* and *seal*: as Bellarmine also teacheth, *libro 1. de sacram. in genere, cap. 11. §. 4. & 5. definit.* And therefore no man or Angell can institute a Sacrament, but God onely: as Bellarmine confesseth, *De Matrimonio lib. 1. cap. 2. §. Posteriore modo*: agreeing herein with *Melancthon, Calvin, Chemnitius*, by him there alledged.

But our Ceremonies signifie onely morall duties, giving us occasion to think and meditate of them, but neither seal nor exhibite them. If, when I put on my ministeriall ornaments, I am presently put in minde of my dutie, since God by the Church hath distinguished me from my flock, to be their minister, that is, to be their mouth unto God in offering to him their prayers, confessions, deprecations, and thanksgivings, and to be Gods Embassadour and mouth unto them, to shew them his will, to proclaim his gracious pardon for their sinnes upon their faith and repentance, and this stirres me up to perform that great office with the greatest care, wisdom, faithfulness and reverence that I can:

can: Is there any hurt in this? And if the people seeing me come in such ornaments into my place, do presently consider, This man (though of ^a like infirmities with us) yet is the messenger of the God of heaven, and by office is more then an ordinary man, ^b separated from all worldly businesse to a more excellent work, to be Gods ^c Embassadour, sent unto us ^d to open our eyes, to turn us from darkness unto light, and from the power of Satan unto God, &c. To him hath our Blessed Saviour committed the ministerie of reconciliation, ^e to reconcile us sinfull creatures to God our glorious Creatour: Him we ought to heare as ^f God himself; and reverence him, not so much for his personall vertues or state, (as many do onely) as for his great office, which he now comes to perform for our unspeakable good. If thus the people meditate, and stirre up themselves with joy and reverence to heare and obey; can any man finde fault with this, or not rather much commend it? Surely it is both ordinary and commendable in them to do the like; when the Embassadours of other great Princes come to declare their gladsome messages of peace, amity, prosperity, and worldly happinesse. And if such Embassadours be known by their distinct robes and ornaments, from other men; why not Gods Messengers by theirs? They, by their glorious vestures shining with gold,

^a Acts 14. 15.^b Rom. 1. 1.
Acts 13. 2.^c 2. Cor. 5. 20.^d Acts 26. 18.^e 2. Cor. 5. 18,
19.^f Luk. 10. 16.

silver,

silver, precious stones, pearls, and worldly pomp, signifying and setting forth their kings magnificence: We by our grave black gowns, far from the bright-coloured garments and braverie of the world; and above all with the white linen Surplesse, resembling the vestments wherein the angels appeared in the Revelation (the ministers of the Gospel being ordinarily called angels, Rev. 2. and 3.) fitly signifying cleannesse, innocencie, holinesse, and brightnesse both of doctrine and life (as ^s Bucer, ^h Martyr, ⁱ Zanchius shew the Surplesse doth better signifie, then any woollen garment can do.) If thereby both minister and people be put in minde of such duties and vertues, what inconvenience can come of this? And the like may be said respectively of the rest of our Ceremonies: the Crosse is significative of our constancie; kneeling, humility; standing, our readinesse to professe and maintain the doctrine of faith, &c.

Our best Divines say, Our Ceremonies ought to be significant: else they are no Ceremonies, but like a day without light. ^k Calvin inveighs against the Papists pomp of Ceremonies, that like unto dumbe shews teach nothing, nor are understood. ⁱ Peter Martyr saith the like, instancing in their Priests' muttering the words of Consecration in secret: which is also condemned with many other, by Dr. Reynolds, Confer. pag. 569, &c. and pag. 574, 575, 576.

B. Morton

^s Bucer to B. Hooper.

Scrip. Anglican. fol. 682, 707, 709.

and to Alasc.

^h Martyr loc. com. fol. 1085

ⁱ Zanch. de Redempt. cap.

16. fol. 445. a.

Sprint pag.

130. & seqq.

^k Calv. *Instit.*

lib. 4. cap. 10.

§ 15.

ⁱ Mart. loc.

com. class. 2.

cap. 4. p. 198.

B. *Morton* proves that the Church may ordain significant Ceremonies : as, 1. The ancient Church did ordain standing in Prayer (and not kneeling) on all the Lords dayes, and on every day betwixt Easter and Whitsuntide, in memorie and profession of Christs resurrection. 2. The feasts of Easter and Whitsuntide, which feasts have continued (as Zanchius witnesseth) ever since the Apostles times, observed in all Churches of the world. These were significant rites, appropriate to actions of religious worship: which the Non-conformists do not denie.

Bish. Morton
cap. 3. sect. 39

D. *Burges* in answer to the namelesse replyer, observes that the replyer passeth with silence this objection of these two feasts, as not knowing what to say: for, to condemne the feasts, were to condemne all the Churches of God, which have used and do use them to this day: and to yeeld them lawfull, is to confesse that the Church of God may ordain significant Ceremonies: for it is manifest, They were ordained by men, and are significant of Christs death and resurrection, and memorials of the benefits thereof, and excite us to pietie, faith, and hope, morally; though not operatively, as Sacraments do by divine institution.

Dr. Burges
answer, pag.
399.

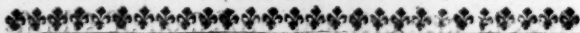
Finally, They that condemne significant Ceremonies, yet have striven for sitting at Communions, in token of rest, and fitter to signifie our coheirship with Christ: In their

Dr. Burges
ibid. 401.

L

Admoni-

Admonition and Treatise against kneeling, and
Altare Damasc. And they commend the Com-
 munion Table as fitter then an Altar, to signi-
 fie our spirituall feasting.



CHAP. IIII.

*Not forbidden by the Scriptures of the old Testa-
 ment, by the judgement of the best Divines,
 ancient and modern.*

BUT it is alledged, that the laws of the
 Old Testament for abolishing of all mo-
 numents and reliques of Idolatry, do binde
 us as much as they did the Jews; namely that
 precept of Deut. 7. 25. *The graven images of
 their gods shall ye burn with fire: thou shalt not
 desire the silver or gold that is on them, nor take
 it unto thee, lest thou be snared therein; for it is
 an abomination to the Lord thy God: and chap.
 12. 3. Ye shall overthrow their altars, and break
 their pillars, and burn their groves with fire: and
 ye shall hew down the graven images of their
 gods, and destroy the names of them out of that
 place: and Isai. 30. 22. Ye shall defile the co-
 vering of thy graven images of silver, and the
 ornaments of thy molten images of gold: thou shalt
 cast them away as a menstruous cloth, thou shalt
 say unto it, Get thee hence.*

To this is answered, 1. That these things
 prescribed by Moses and the Prophet, King
 Edward

Edward and Queen Elisabeth worthily performed, and left no idols nor their coverings to be abolished by their successors. Our Surplices (by some in that point condemned) are no such things, but like the ancient ornaments of the ministers of the Gospel in the Primitive times, before idolatrie settled in the Church: and if some Surplices in the middle times were used as instruments of idolatrie, they are vanished; ours are new, and were never so used.

See Mr. Ma-
sons sermon
at Norwich,
pag. 42, &c.

2. That although not the coverings of idols, yet other particular things abused to idolatrie may afterwards be lawfully used by Christians, as the creatures of God, so it be without scandal. And therefore those laws do not so much binde us as they did the Jews. This is S. Pauls doctrine concerning meats offered to idols, 1. Cor. 10. 26. For learned men observe, that there were usually sold in the markets these three things; 1. The heads of beasts sacrificed to idols. 2. Some parts of the body belonging to the priests, being more then they needed to eat. And 3. some pieces carried home by such as returned from the sacrifices, which they might spare. And of these, Saint Paul saith, it was lawfull for Christians to buy and eat, at home or at feasts, if they knew not that any man was scandalized thereby. This particular may serve for a rule in other particular things

Psal. 24. 1.
1. Tim. 4. 4.

Aug. epist.
154.

Calvin. epist.
23, 24.
Aug. ibid.
Josh. 6. 19, 24

Judges 6. 25,
26.

which have been polluted (the pollution being taken away or unknown, or no offence taken at it) they may be safely used as the good creatures of God. Which Saint Augustine counted so plain that it needed no further explication: but he gathers out of Deut. 7. 25. that the gold and silver, or other riches of idols may not be taken to mens private uses, lest they seem to destroy the idols for covetousnesse, not for piety: yet such things may be converted to Gods service, as wicked idolatrous men may be converted to his service; and as the water of fountains dedicated to false gods may be used for baptisme to the true God; as bells rung to the service of idols, and temples dedicated to them, may be rung and used to the true Gods service, (and so have been used in the Primitive Church, and in later times in England, France, and all the Christian world over, and may well be done without scruple of Conscience, saith Calvin) And this S. Augustine confirmeth by Joshua his preserving the silver, gold, and vessels of brasse and iron, usefull for Gods service, to be kept in Gods treasury, when all other things in the taking of Jericho were accursed and destroyed; and by Gideons sacrificing a bullock unto God, and burning it with the wood of the grove dedicated to Baal, by Gods own appointment.

Thus we have the judgement of the apostles

files delivered by Saint Paul, and the judgement of the ancient fathers delivered by Saint Augustine, of this point. Now for the judgement of later Divines of reformed Churches, we may well wonder, that the Non-conformists alledge *Calvine, Martyr, Grynaus, Wolfius, Ursinus, Machabæus, Zanchius, Simlerus, Zepherus*, our book of Homilies, Doctour *Fulk*, and others, for their opinion. Surely they mistake them: for in plain places of their writings, they say the plain contrary.

Burges pag.
619.

Calvine (on Deut. ferm. 32, pag. 310) saith, *We make no conscience now, of turning the temples, which were Idol-houses, unto the service of God, which the Jews ought not to do.* And (ferm. 57. on Deut. fol. 344) *This law, forbidding the handling of gold and silver, served but for a time, for God trained up that people like little babies.* And Mr. *Parker* yeelds that *Calvine* is of a contrarie judgement to them. *Parker* on the Crosse, part 1. pag. 36. *Peter Martyr* saith that Princes and common-wealths may now lawfully convert to publick use the gold, silver, &c. of idols; which the Jews might by no means reserve, because it was forbidden to the Jews. The same *Martyr* (epist. ad Hooper. pag. 1087.) saith, *We must take heed, that we presse not the Church with too much servitude, as to think we may use nothing that hath been Popish. The ancient fathers took the temples of idols, and converted them into holy houses of God: and*

*Martyr. loc.
com. class. 2.
cap. 12. pag.
349.*

*Burges pag.
1087.*

See our 30
Canon.

the revenues which the Gentiles had consecrated to their gods, and to the Vestal virgins, they turned to maintain the ministry: yea the very verses of Poets serving the muses, idols, comedies, theaters, and to pacifie their gods, Ecclesiasticall writers (the holy Fathers) use and apply so farre as they finde them fit, good, and true, to Gods worship; directed by Saint Paul, who disdained not to cite Menander, Aratus, Epimenides their words or verses. Furthermore, who knows not that wine was consecrated to Bacchus, bread to Ceres, water to Neptune, olives to Minerva, letters to Mercury, songs to the Muses or to Apollo, to idols, or Devils? all which we doubt not to apply as well to sacred as to civill uses. Thus P. Martyr.

Zanchius also plainly denies these laws now to binde as then they did. *Zanch. de Redempt. lib. 1. pag. 648.* which also may be shewed in the rest of the Authours alledged, saith Dr. Burges, pag. 619.

For other things abused, Shall we not bowe the knee to God (as 2. Chron. 6. 13. Ezra 9. 5. Acts 20. 36.) because bowing was abused to Baal? 1. Kings 19. 18. nor the body and head to the ground (as Joshua 7. 6. 2. Chron. 7. 3.) because many did so to idols? Isai. 2. 8, 9. nor lift up our eyes in token of expectation (as Psalme 123. 1. Mark 6. 41. John 11. 41. and 17. 1.) because some did so to idols? Ezekiel 18. 6. nor stretch out our hands to God

See Burges
pag. 591.

God in prayer (as 2. Chron. 6. 13. Psalme 63. 4. 1. Tim. 2. 8.) because some did so to strange gods : Psalme 44. 20.

The example of Hezekiahs abolishing the brazen serpent is also urged, for the abolishing of Ceremonies formerly abused. But I answer, The example of Hezekiah teacheth Princes to use their libertie, as he did his. The Church may be purged of things idolatrously used, two wayes : one by abolishing them; the other by taking away the abuse onely. The first way he used, by taking utterly away the brazen serpent : the other he used, in sparing Solomons chappels built for Ash-toreth, Chemosh, and Milcom, heathen gods, (1. Kings 11. 7.) for they stood still till Josiahs time, (2. King. 23. 13.) yet God gave Hezekiah this testimonie, (2. Kings 18. 6.) *Hezekiah clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.* But howsoever many excellent Divines exhort Princes to imitate the zeal of Hezekiah and Josiah : yet they say not that private Christians may do it without authoritie.

CHAP. V.

As our Ceremonies are imposed by our Princes, and used by us, they differ much from the Papists.

*Suarez in
Thom. tom. 3.
q. 65. sect. 2.
Burges 583,
584.*

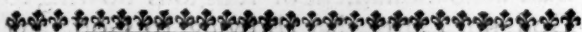
There is great difference betwixt the Papists Ceremonies and ours, even in things of the same substance. Their *Suarez* shews us that Ceremonies are so farre Ceremonies, as they are to be observed in the use of some sacred action, of which they are not the substance. And after, These Ceremonies differ among themselves *vel ritu, vel fine*, in their *use* or *end*: meaning, that where the rite or thing used, is the same in it self, yet in a different use, or to another end, it is not the same but another Ceremonie. And thus, Bowing the knee in the masse-time, is a different Ceremonie from bowing to the altar, or to the crucifix, or to the host, or to the chalice: and so our Crosse upon Baptisme, is a different Ceremonie from theirs applyed to other uses. When bowing the knee was used in the service of Baal, it was a Ceremonie of idolatry: but when it was used to God, it was no monument of idolatry. It is no *monument* which doth not *monere*, nor is instituted or fixed to that end. As a *Tombe* without an inscription is not a *monument* but a *grave*. The inscription applying it to the memory and mention of the party there intombed, makes it a *monument*:

*Burges ibid.
443.*

nument: and applyed to anothers name there latelier buried, quite alters the nature of it, and makes it a new monument. So also, no metall is *moneta*, money, but in respect of the Governours stamp upon it: alter the stamp, and stamp the Spanish pieces with the English arms, and then it is not Spanish money, but English, though the metall and substance be still the same. By the like reason, bowing to Baal is no monument of religious bowing to God; nor (after that) bowing to God, any monument of the idolatrous use of bowing to Baal: likewise the use of the Crosse with us, is no monument of the Popish abuse, no more then the Popish abuse was a monument of the lawfull use of it in the Primitive Church. Present intention and professed use of an indifferent Ceremonie is all the impression or inscription that it hath: even as the Elements in the Lords Sacraments are onely sacramentall in the sacramentall use, and not before or after; as the water used in Baptisme.

D^r. Burges in a digression (*pag. 475. & seq.*) shews great differences in the operative vertue, holinesse, necessitie, and worship of God which Papists place in their Ceremonies being wondrous many, from our few and plain, ordained onely for comelinesse, order and edification. And *pag. 285. Ours are meerly significative, theirs beleevved also to be operative*

(as exorcismes, crossings, sprinkling of holy-water; oyl, chrisme, exsufflation, ringing of hal-
lowed bells and such like, to drive away the De-
vil) ours arbitrary, theirs held necessary: ours of
morall duties onely, theirs signifying and sha-
dowing out divine graces, procuring, and me-
riting them at Gods hand. Our small threeds
(I hope) may well passe through the needles eye,
where these their Camels cannot. 295.



CHAP. VI.

*The Surplesse, Crosse at Baptisme, and Kneeling
at Communion, approved.*

BUt this is better seen in the particulars,
which our people do most stick at; the
Surplesse, the Crosse, and Kneeling at the re-
ceiving of our Lords Supper.

Of the good use of the Surplesse amongst
us, I have said enough in the third chapter:
now of our difference from the Papists. A-
mong them the Surplesse might not be used,
untill some Bishop or his deputie had so-
lemnly hallowed it with prayers, to defend
the wearer from the Devils assaults, and with
many crossings, and holy-water sprinkling:
which done, no publick act of ministeriall ser-
vice might be done without it (except in the
Masse, which required higher geare.) The
Masse-priest, either with the Surplesse, or with-
out

out it (at his choice) must put on the Missal furniture, the Amice, Alb, Tunicle, Stole, and the rest: otherwise he sinnes mortally. These things Dr. Burges sheweth and proveth out of their own books, pag. 475, 476.

It is not so with us: we use the Surplesse onely as a decent distinctive garment, as also the additions of hoods (shewing learned mens degrees in the Universities) may assure us. In which use, the Divines of reformed Churches do allow it, according to the examples of the ancient Fathers, *Chrysostom. Hom. 83. in Matt. Hieronymus lib. 1. cont. Pelag.* Of this judgement is *Zanchius, De Redempt. cap. 16. Pet. Martyr loc. epist. Hooper. fol. 1087.* citing Chrysostome and Cyprian. *Bullinger and Gualter* citing Theodoret, *hist. 2. 27. Socr. 6. 22. Polanus, Zepperus, &c.* Thus Mr. *Sprint*, pag. 88. *Melanethon* and *Benbagius* counselled ministers to weare the Surplesse, rather then with foolish frowardnesse to trouble and hinder the Church. *Concil. Melaneth. part. 2. fol. 91, 92. Sprint, pag. 129.* *Bucer* wrote that godly men might use these garments godly. *Martyr* calls the Surplesse a thing indifferent, which makes a man neither godly nor wicked. *Calvine* would not have men contend *de pileo & veste linea.* *Beza* would not have churches forsaken for Surplesse, Caps, or such other things truely indifferent: to whose writing herein subscribed *Nicolaus Colladonus, Simon Goular-*

tius, Francis. Porta, Henric. Stephanus, and finally Mr. Cartwright himself: *Sprint*, 130. & seq. Bucer. *script. Angl. Censura*, fol. 458. &c. *Martyr. loc. com.* fol. 1085, 1086, 11127. *Calv. epist.* 120. fol. 217. *Beza epist.* 8. fol. 77. *Grindallo*, & *epist.* 12. fol. 98, 99.

Of the Crosse in Baptisme, our use is,
1. Lawfull, 2. Safe, 3. Profitable, 4. Necessary.

See our 30
Canon.

1. Lawfull, By the judgement of the Primitive Church, which used it, and gloried in it, without any thought of superstition: for which cause it was retained also by the reverend Fathers and great Divines in the dayes of King Edward 6. of which, some suffered banishment, some death, for the testimony of the truth: and such as returned from exile in Queen Elisabeths time, continued the use of it. You must condemne all these grave, ancient, and late learned Divines, Fathers, Martyrs, if you condemne us: if you absolve them, you absolve us.

Adde unto them, The late harmonic of confessions of other reformed Churches, allowing it, and also the most learned particular Protestant Divines: Bucer, who saith, It is *nec indecens, nec inutile*: Beza, who bids, rather use it, then forsake the ministerie; and, *Utantur ipsi, sicut par est, libertate suâ*. Hemin-
gius, *Adiaphora sunt*: let not schismes arise for them. Zanchius, *It may be used without superstition, yea with commendation, and without pe-
rill,*

rill, and bindes not the Conscience. Polanus, *It was used by the Fathers without sinne*: so saith Zepperus, and Mr. Perkins, and Goulartius, cited by Mr. Sprint, pag. 138. & seq. Bucer. *Script. Anglic. censur. cap. 12. fol. 479. Beza quo prius fol. 98, 100. Heming. Syntag. ad 4. leg. decalogi, § 33, 34. fol. 365. & comment. in 1. cap. Joan.* he saith, *Minimè improbo signum crucis. Zanchinus compend. Relig. loc. 16. de tradit. eccles. fol. 654. Polanus, in Ezech. cap. 9. vers. 4. fol. 258. Zepper. de Sacrament. cap. 16. fol. 357, 358. & de polit. eccles. lib. 1. cap. 10. fol. 57, 58. Mr. Perkins, Problem. tit. Signum crucis, sect. 1, 2, 3. fol. 83, 84.*

2. Safe: without doubt, as it is used by our Church with sufficient Cautions and Exceptions against all Popish superstitions and errors. For, 1. it is no part of the substance of Baptisme: but being used after the infant is fully and perfectly baptized, it neither adds any thing to the vertue and perfection of Baptisme, nor being omitted doth detract any thing from the effect of it. And in this use we hold conformitie with the safe and honourable Primitive Church, but no conformitie with the later Papists: as Dr. Burges well sheweth. *Our ministers (saith he) do not crosse themselves, nor the people, nor fonts, water, Communion table, cups, or the bread and wine, or any other of Gods ordinances, all which their priests are bound to, for their consecration; and without*

See our 30
Canon,
§ Thirdly &c

Dr. Burges
pag. 476. &
seq.

which nothing is with them consecrated or holy. We crosse not the childe before baptisme, on the forehead, breast, or any part (which their priests must do, to drive away the devill, and to make the Sacraments efficacie more easy and strong.) And after baptisme, we crosse not the infant with oyl, chrisme, or without, on the crown (as their priests must do, to give them their full Christendome, lest they die before confirmation.) And at confirmation, our Bishop is not to crosse the forehead with chrisme, or without (which in Popery is enjoined as an essentiall part of their Sacrament of confirmation.) Thus Dr. Burges there: who also reciteth manifold abuses of the crosse among the Papists, pag. 584. & seq. worthy to be read, but too long to be here inserted.

3. Profitable: for as by Baptisme we receive a great blessing, so we must be mindefull to perform a great duty. As the infant by Baptisme is made a member of Christ, the childe of God, and an inheritour of the kingdom of heaven; that is, a partaker of all benefits purchased by Christ (adoption, grace, and glory, in their times:) so by being received into the Church militant for a time, he must take upon him the crosse of Christ, or his crosse, and follow Christ, and that dayly: of which dutie to put him in minde, he is signed with the signe of the crosse upon his forehead, in token that he is to become a faithful,

Matt. 10. 38,
Luke 9. 23.

full, constant and valiant souldier of Christ, and (as our book speaks) not be ashamed to confesse the faith of Christ crucified, but manfully to fight under his banner, against sinne, the world, and the devill, &c.

This is profitable, not onely to the new-baptized, but to all the assembly, to put them in minde of their duties promised in their baptism: who can be content to receive benefits, but are oft forgetfull of their duties.

4. Necessary: though not to the essence of the sacrament of baptism, yet necessary to be added to the solemnitie of baptism, for the reason before-said: Necessary also, and not to be omitted without sinne; because it is commanded by lawfull authority. And whereas the 30 Canon saith, *By this lawfull ceremonie the childe is dedicated to the service of Christ;* It must be understood onely, *Declared to be dedicated*, saith Dr. Burges, pag. 476, &c.

See our 30. canon in the end, and our last chapter here.

But concerning another point, which Dr. Burges addeth [That, if the infant be in perill of death, not likely to live to make profession of Christ crucified, our book directs us to baptize it, but not to use the crossing, &c.] because haply some man might take his meaning to be that our book forbad the crossing in that case: I desired our most learned and judicious Bishops judgement of this point (among others) who most fatherly and lovingly wrote me this answer, with his own hand.

For though
the word Re-
ceiving go
before the
Crossing, (as
the 30 Can-
non saith)
yet they are
conjoyned.

Oecum. Τῶν
ἐν τῷ βα-
πτισμῷ
ἐννοούμενων· μοx
à baptismo,
initio Eccle-
siae, ob perse-
cutionem.

I do conceive, that unlesse it be certified, in this particular case, that the childe was formerly admitted into Christs congregation, and signed with the signe of the Crosse, there is no warrant in the Liturgie to omit that signe, I certifie you that all is well done— and that this childe is received into the number of the children of God— How is he received, but by that form of receiving expressed in Publike baptisme, We receive this childe into the congregation of Christs flock, and do signe him, &c. The other interpretation and inference of Dr. Burges would open a gap to palliate inconformity, by causing the midwives, or some one else to be meddling with every inconformable mans childe, and so draw it to this case of Private baptisme, to avoid the signing of it with the signe of the Crosse.

JOHN LINCOLN.

In the Primitive Church also, laying on of hands was used presently upon the baptized, to confirm and strengthen them against the persecutions of those times.

Concerning kneeling at the receiving of the holy Communion, We finde that kneeling, bowing the body, or falling on their faces in most reverent sort was used by Gods people upon any signe of Gods presence or grace exhibited unto them: as, 2. Chron. 7. 3. *When the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves*

themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good, and his mercy endureth for ever. The like we reade Levit. 9. vers. the last. And there came a fire from before the Lord, and consumed upon the Altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces: If any man think this was lawfull onely at the extraordinary or miraculous tokens of Gods presence, let him consider these ordinaries. Psalme 132. 7. *We will go into his tabernacles, we will worship at his footstool.* The Hebrew text of this is translated verbatim by Pagnine & Montanus, thus, *Incurvabimus nos scabello pedum ejus:* and by Tremelius and Junius, *Incurvamus nos [honorem exhibentes] ante scabellum pedum ejus:* and Psal. 99. 5. *Exalt ye the Lord our God, and worship at his footstool: for he is holy* (margent, Or, *It is holy*) Pagnine and Montan. *Incurvate vos scabello pedum ejus,* Tremelius, *Ad scabellum pedum ejus.* Gods people worshipped not the footstool, but God at or before his footstool: as, Psal. 95. 2. *Let us come before his presence* (*ante faciem ejus,* Tremel.) 6. *Let us worship and bowe down: let us kneel before the Lord our maker;* to wit, in his Temple, or before his Temple, as did Ezra (Ezra 10. 1.) *When Ezra had prayed, confessed, wept, and cast himself down before the house of God.* (Pagnine, *Cum concidisset coram domo Dei:*

Dei: Montan. Procidens ad facies domus Dei: Tremel. Prosteruens se ante domum Dei.) He worshipped not the house of God, but the God of that house. Why may not, why should not we do the like at the receiving of these holy mysteries, without idolatrie, or any breach of the second commandment?

Protestants, that do not hold a transubstantiation, or turning of the substance of the outward elements into the substance of the very body and blood of our Saviour, need not, or cannot in reason think that our kneeling at the receiving thereof is a worshipping of the creature: yet because they verily beleeve and know that these are Sacraments and seals unto us, ordained by Christ to signifie and represent unto us the breaking of his body and shedding of his blood for our redemption; and more, to confirm and deliver unto us the assurance of our salvation purchased by him; & also to convey it unto us, as by certain conduit-pipes, by his power, wisdom, and mercy, ordained the inestimable benefits of his death and passion: in regard of this incomparable use and benefit, we cannot receive them with too much humility, reverence, and thankfulness.

Therefore kneeling at the Communion hath been used and allowed by the most excellent Divines of reformed Churches.

Calvine alloweth it in Orthodox professors,
Epist. 292. fol. 479.

Beza

*Sprint, 142,
 &c.*

Beza epist. 12. pag. 100. edit. Genevæ 1575. *Geniculatio denique (saith he) dum symbola accipiuntur, speciem quidem habet pia ac Christiana venerationis, ac proinde olim potuit cum fructu usurpari: (here is a confession of the antiquitie of kneeling, and the pious and profitable use thereof) but because after that the new doctrine of Transubstantiation was brought into the Church, and thereupon the worshipping of the elements, as if they were God himself, he thinks it was well done to take it away: but he addeth, Interea tamen cum ista per se non sit idololatrica, idem de illis quod de proximè præcedentibus sentimus; to wit, they are tolerable, and may be profitably used.*

Bucer, epist. ad Joan. Alasc. saith, Sacraments may be distributed to men kneeling or standing, and as well in the Church, and in the morning, and to women as well as men; though our Lord celebrated it in a chamber, in the evening, and to men onely. The substance remaining entire, such circumstances may be changed.

Peter Martyr, Loc. com. class. 2. loc. 4. pag. 232. edit. London. 1576. teacheth that kings as kings should have care that sound doctrine and decent ceremonies be maintained: and addeth, *Nihil interest si cæna Dominica sacramentum stantes, aut sedentes, aut genibus flexis percipiamus, modo institutum Domini conserveatur, & occasio superstitionis præcidatur.* And, In defens. ad Gardiner. de Eucharist. part. 1. object. 1.

fol. 5. he saith, *If ones minde be applied, not to the elements, but to the thing signified; adoration may lawfully be interposed, &c.*

Ursinus agreeth with Martyr: as he professeth, *Exercitat. part. 2. fol. 835. ad fol. 840.*

Zanchius, *Tom. 4. lib. 1. cap. 17. Thes. 10. de idololatria, pag. 531. Thes. decimâ. Ut piè facit qui honore aliquo & reverentiâ afficit sacramenta: sic idololatriam admittit, qui ea adorat & colit.* The first part, that some honour and reverence is due to the sacraments, he proveth 1. by Saint Pauls words, *Worthily, & not discerning the Lords body* (1. Cor. 11. 29.) from common and ordinary meat and drink: there ought to be worthinesse, principally in the minde, and reverence in the outward gesture of the body: and 2. by the common consent and custome of all men, who come bareheaded, &c. and 3. by example of mens reverence to the word of God preached and read; which though it be not worshipped, yet is to be handled and heard reverently, as the word of God, and not of men. The second part, That adoration and worship is not to be given to the bread and wine, because they be still creatures, and therefore may not have that honour which is onely due to the Creator: which he explicateth, that invocation and prayer for pardon of our sinnes, may not be made to them, for that is a worship proper to

to God. Such kinde of worship to the bread and wine (as if they were Christ himself) in their elevations and circumgestations, *Zanchius* condemneth as idolatrie: and so do we.

Zepperus de sacramentis cap.13.fol. 321,322. *Sprint, 146.*
teacheth that we are not bound in the new Testament to the circumstances of the time, place, site or position of body, (such as Christ used when he first ordained the Sacrament) but may enjoy our Christian liberty in altering them. Again, *Polit.Eccles.lib.1.cap.11.fol.76.* he saith, *These circumstances may by our Christian liberty be differently appointed and observed.*

The Low-countrey Churches, thus, *In the administration of the Lords supper, let every Church impose or use such Ceremonies as they shall judge most expedient, &c. Ex Actis Synodaliibus general. inferior. Germ. Middleburg. anno 1581. Can.45. Sculting. Anachryf. Hierarch.lib.9.* *147.*

The Bohemians receive this Sacrament, *In genua procumbentes, kneeling on their knees. Harm.confess. §. 14. Bohem. fol.120.*

Saravia contra Bezam, defens.cap.25.fol.582, 583. and Luther in Gen. 47. allow this ceremony of kneeling. *147.*

CHAP. VII.

Our Ceremonies are commendable for their ancient and profitable use.

*Sprint, pag.
170.*

*Beza epist. 8.
fol. 75.*

Burges 418.

Our Ceremonies (now questioned) are ancient and of good use: as that in ministering the Sacraments, the ministers should weare a white linen garment. *Zanchius de Redempt. cap. 16. fol. 445.* who citeth *S. Hierom contra Pelag. lib. 1.* See before, chap. 6. See also our 30 Canon, that in baptisme they should signe the baptized with the signe of the Crosse, which signing Beza saith is *vetustissima*; and so for kneeling at the Communion, that it hath a shew of godlinesse and Christian reverence, and was used *cum fructu*. *Beza epist. 8. fol. 100.*

The rites and ceremonies of Rome were not all of one suit: Those of her virginitie had some use, though after her fornication prostituted to abuse: others were originally begotten of her body polluted, and so some are in themselves, and in the simplest use of them, unlawfull; as the images of the God-head, half-communions, &c. others such as in themselves were (sometimes) lawfully used, as of indifferent nature: and such are ours now in question, as Beza confesseth, *epist. 8.* Where Sinne and Ceremonie are inseparably woven together, we must separate from both, even from

from the ceremonie for the sinnes sake, and break the vessel that cannot be cleansed; but in accessary pollution separable, cleanse away the pollution, and preserve the vessel. So the ancient ceremonies which were pure among the Fathers, but by tract of time gathered pollution among the Papists, may yet by washing and cleansing be restored to their ancient sweetnesse, and used without sinne.

The ancient Fathers and Churches had alwayes some universall ceremonies, which were not appointed in Scripture (as the feasts of Christs Nativitie, Resurrection, Ascension, Pentecost, &c.) *Zanchius Tract. de Sacra scriptura*, pag. 279. And these customes were universall through the whole Church (though there was for a time some difference in the time, yet none in the fitnessse of the things) and these have continued to this day: if some pollution have bespotted them, shall we not cleanse it away, and frame our selves to the ancient custome? Is the custome of the whole Church despicable? of which S. Paul saith (1. Cor. 11. 16.) *We have no such custome, neither the Churches of God.* And again, *Came the Gospell from you? or came it to you alone? Who is he that dares thus to censure the universall militant Church?* Augustine (*epist. 118.*) saith, *Insoleptissima insania est, existimare non recte fieri, quod ab universa Ecclesia fit.* and he

Dr. Burges
pag. 101. &
seq.

Burge 458.

saith (*ibidem*) that universall observations not being written in Scripture, must be understood to be commanded and ordained by generall Councils, or else to come from the Apostles. Surely we hold it an honour to our Church, that we are come as neare the Primitive Church, as we well could. So saith Bishop Jewel, *Defence of the Apology*, pag. 27, 28. And in the Preface before our book of Common prayer, is this Profession, *You here have an order for prayer (as touching the reading of the holy Scriptures) much agreeable to the minde and purpose of the old Fathers.* And of Ceremonies, (*ibid.*) If some be offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgement: and if they think much that any of the old remain, and would rather have all devised new; then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old onely for their age, without bewraying their own folly: for in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves more studious of unity and concord then of innovations and newfanglednesse: which (as much as may be with true setting forth of Christs religion) is alwayes to be eschewed.

The

The writers against our ceremonies, cannot deny that the Fathers practised them; but they did it (say they) without examining their lawfulness or unlawfulness, as men busied in those hard times of persecution about more substantiall matters of religion, and not having time and leasure to look into these inferior things. Thus the namelesse replier (upon Bishop Mortons Defence, *cap. 3. sect. 29.*) shifts and shuffles off the ancient Fathers. But

1. This is a poore evasion, and abusing of the Fathers; as if they said, The whole Church of Christ, even in the dayes of most pure zeal and frequent martyrdome, was so wholly slack or blinde, that they continued by joint consent, in the use of unlawfull observations, without searching or knowing whether they were lawfull or not.
2. It is a vain evasion, because still in the better and calmer times of the Church, (when there was leasure and time enough to examine them) the same Ceremonies continued constantly, and generally practised.
3. It is a confession plain enough, that the ancient Fathers are in this point fully against them. And as they elude the Fathers, so also the late Protestant Divines. When we alledge *Luther, Calvine, Melancthon, Beza, Bucer, Martyr, Zanchius*, and such other zealous champions as God raised up against the purple harlot; or the blessed Martyrs of our own nation (*Ridley, Cranmer, Hooper,*

See Burges
pag 383, 384
& 627.

Burges 387.

Hooper, Latimer, &c.) who gave their lives in opposition to Antichrist, and were the men that gave entertainment to these very Ceremonies: Their answer is, Either their meaning is mistaken; or else, They shewed themselves to be but men (as if the Non-conformists were more then men;) or, There is varietie in some of them touching this point; or, Sometime they waver in their words; or, forsooth, Some of them wrote in the dawning of the day: Others lived in England, as *Bucer, Martyr, Chemnitius* was a Lutheran, *Zanchinus* of a timorous disposition; or, They were not well informed: and such other geare: Whereby all men may see that these grave Divines were not of their judgement. But they had rather cast dirt in the faces of the Lords worthies, then confesse any mistaking in themselves.

So that to dissuade these indifferent things, as unlawfull, pernicious, or evil, is bitterly to tax, disgrace, and condemne all the ancient Churches primitive, and the grave Fathers thereof, yea the universall Church of Christ not onely in those times, but in the after-times, and all the reformed Churches in these last times; and to appropriate all true knowledge, sinceritie, and godlineesse onely to the Non-conformists of this onely age and countrey.

CHAP. VIII.

Our Ceremonies imposed by lawfull authoritie, may not be omitted without sinne.

THe former objections being answered, and our Ceremonies cleared to be lawfull both by the late judicious Divines, and also by the Fathers and customes of the ancient Church; Behold now the *Necessitie of Subjection* to them, being imposed by *Lawfull authoritie*. For things in themselves indifferent do in a sort alter their nature, when by lawfull authoritie they be commanded or forbidden: for then, being commanded, they may not be omitted; & being forbidden, they may not be done. *Beza epist. 24. fol. 142, 143. numero 6, 7.* So saith also our 30 Canon, in the end.

B. Morton sheweth, that although Ceremonies be humane *in hypothesi* (in particular choice of some rather then of other) yet they are Divine *in thesi* (by the generall appointment or permission of God, saying, *Let all things be done decently, and in order, & to edifying,* 1. Cor. 14. 40, 26.) B. Mortons generall Defence, c. 1. sect. 22. And Mr. Cartwright saith, of lawfull ordinances, that *God commandeth them by the Church*. And we are so farre bound in Conscience to obey them, as that we cannot neglect them without sin, saith Beza, ep. 24. So teacheth also Calvin, Bullinger, Melancthon, Zanchius, Ursinus, alledged by Dr. Burges, Answer p. 276. *Yea* (saith Beza) *whosoever in the Church of God (be they*
O *few*

few or many) do pertinaciously and tumultuously oppose themselves against the ministers of the Consistorie, and will not obey them in things not contrary to the word of God, they are of all men most justly to be accounted and censured as manifest enemies to the Church, whose publick peace they trouble. Beza, *epist.* 24. *pag.* 149. Therefore Dr. Burges saith, (*pag.* 230.) *What Church is there, that doth not punish the disturbers of her publick peace more severely, then some other sinnes, which in their own natures simply considered are unto God more offensive?* For what is this but an enervation or dissolution of good laws and government? Therefore let no such man complain of the magistrates severitie, when the fault is in himself. *Crudellem medicum intemperans ager facit.* And let no man pretend Offence either of the people, or of his own person, for altering his judgement and courses.

Of offence.

For, 1. All the offence that people take, grew from the error and indiscretion of some preachers declaiming so earnestly against our Ceremonies: which offence the preachers again may take away or prevent, if they will be as earnest and diligent to inform their peoples Conscience aright, about the purpose, use, and end of our Ceremonies, as they have been to leade them into error and dislike of them, as Beza saith, *epist.* 12. *pag.* 99.

The

The people also, which have been led by the reverence they bare to their pastours, to embrace whatsoever they taught, without examination, I wish them (with the Bereans, Acts 17. 11.) to *search the Scriptures whether those things be so*, and to *prove all things, and hold fast that which is good*, 1. Thes. 5. 21. Ordinarie men in eating an apple, will cut out the rotten, the worm, and the core, and eat the good onely; and spying a spider, or any filth in a glasse of wine, will take it out, and not swallow down all together without discretion. When we see a heap of gold-filings mingled with dust, let us cull out the gold, and leave the dust; and neither think all is gold, nor all dust, nor scorn the gold because of the dust mixed with it, nor esteeme the dust because of the gold, but separate them with good discretion. Learning, zeal, & painfulness, is gold in the preachers; embrace it: but if any dust of erroneous opinions be mixed with it, take not that for gold also. *Oves estis, sed rationales* (saith Saint Chrysostome) You say you are sheep, and must be guided by your shepherds: yet you are sheep endued with reason, and may perceive when they drive you into bogs or briers. Preachers (yea Saint Paul himself, 1. Cor. 13. 12.) *see through a glasse darkly, and know but in part*: and neither they nor you must think too highly of them, but *soberly, according*

as God hath given to every man his different measure, Rom. 12. 3, 6.

2. We must know also that the Scriptures which teach us not to offend our brethren (as 1. Cor. 8. 9, 12, 13. and 10. 28. and Rom. 14. 15, 16, 21.) do speak of things in our own power, to do, or not to do, and not of things commanded by the Magistrate, whom we must obey both for fear of punishment, and also for Conscience sake, Rom. 13. 4, 5. And thus Dr. Saravia resolves; *Scandall of the weak cannot take place against a publick law, to which subjects must submit. Saravia Defens. divers. grad. ministr. cap. 25. fol. 581.* If it be a fault, it is certainly a lesser fault to offend some ignorant people, then to offend the governours: for that is onely against Charitie, this against Charitie and Dutie, or Justice; an exemplary disobedience tending to the dissolution of government.

3. When we perform obedience to magistracie commanding things in their own nature indifferent, no man ought to take offence at us: if he do, the sinne is his, and not ours. It is *Scandalum acceptum, non datum*; and he must be better taught. See for this two notable discourses of Ceremonies or traditions and scandall, in Zanchius, tomo 8. pag. 814. & seq. edit. Samoneti, 1605.

This necessity of subjection, our judicious exiles and martyrs in Queen Maries time, did very

very well know, practise, and perswade; testifying thereby also their good opinion of our Church service and ceremonies. *Cranmer* protested (if the Queen would give him leave) that he with *Peter Martyr* and foure or five others would prove our Common prayers, Sacraments, and Ceremonies, lately set forth by King Edward 6. to be more pure and according to Gods word, then any that had been in England these thousand yeares before. *Acts and Mon. fol. 1465.* Bishop *Ridley* and *Grindall* judged that nothing could be disproved in them by the word of God. *Acts and Mon. Dr. Taylor* said, no Christian conscience could be offended with any thing therein. *Acts and Mon. fol. 1521.*

At *Frankford*, when some exiles disliked them, other most reverend persons stood strongly for them, as *Thomas Leaver*, *John Jewel*, *John Mullins*, *John Parkhurst*, *Laurence Humfrey*, *James Pilkington*, *Alexander Nowell*, *James Haddon*, *Edwin Sands*, *Edmund Grindall*, &c. all worthy men, Bishops, Deans, Doctors, or Martyrs afterwards: sealing the truth they held, with danger, exile, and losse of their lives. See the discourse of the troubles at *Frankford*, fol. 16. 23, 19. Their diversity of opinions caused them also to seek the judgements of other Churches and teachers, as *Calvine*, *Beza*, *Bullinger*, fol. 25, 199. Also *Robert Horn*, *Thomas Leaver*, *John*

Mullins, Thomas Bentham, William Cole, John Parkhurst, Laurence Humfrey, &c. were fully determined to use no other order or ceremonies then those aforesaid of King Edward. *Discours. fol. 16, 223.* And *James Haddon, Edwin Sands, Edmund Grindall, Christopher Goodman*, confidently brought the same rites into the English Church there, *fol. 22, 23.* They also at *Frankford* wrote unto the like Exiles at *Zurick*, perswading them to stand to the death for defence of the same Ceremonies: and *Mr. Fox* was one of the 17. that subscribed to the letter.

Adde unto these, those other worthies, that in more peaceable times stuck at our Ceremonies for a time: yet in time, upon better consideration, conformed themselves, and used them. Bishop *Hooper* preached and wrote earnestly against them, chiefly against Episcopall garments and Surples, and was imprisoned for it, for a season: but his reasons were answered, and himself perswaded by *Bucer, Martyr, and Calvine*, to conform: so that afterwards he did weare the ornaments, and preached before the King in the Bishops robes. *Calvin. epist. 120. fol. 217. Bucer, Script. Anglican. fol. 705. de re vestiar. Hooper. Pet. Mart. loc. com. ad finem inter epistolas, fol. 1085.* *Mr. Greenham* protested he would observe them, if they were enjoined him. *Mr. Dearing* used them. Bishop *Jewel, Dr. Whitakers, Dr. Fulk,*

D^r. Fulk, conformed: so did D^r. Humfrey after long standing out; as also D^r. Raynolds, D^r. Spark, D^r. Chaloner, D^r. Ayry, D^r. Chader-ton, M^r. Knewstubs; and very studiously perswaded others to do the like: as did also M^r. Sprint, and D^r. Burges, having thoroughly examined all the reasons *pro & contra*, and many other godly learned men, too long here to be reckoned. And if any refuse them still, because they think it a disgrace to their persons or ministry to alter their mindes and courses, having never yet used them, but rather spoken and preached against them: I wish them to consider well, and follow the examples of these aforementioned worthy men.

But if these worthies of later times be not sufficient, let us set before our eyes that ancient glorious light of Gods Church Saint *Augustine*, who in his age wrote and published to the world two books of *Retractions*, wherein he acknowledged and corrected the errors which he had committed in his former books. These books shewed that he religiously preferred Gods honour and the Churches good before his own credit; and that he laboured both by good report and ill report to bring men to the truth; and sought (with Saint Paul, 1. Cor. 10. 33.) *not his own profit, but the profit of many, that they might be saved*: which turned to the great commendation of his ingenuitie and sinceritie.

tie. And it may teach all men to acknowledge with him, that since the Apostles times, the knowledge of Gods ministers comes not unto them by sudden revelation or infusion from God immediately, or all at once; but by succession and degrees, by labour, study, search, conference, and contention with the erroneous. By which means Saint Augustine profited in knowledge more and more to his lives end; as Saint Peter exhorteth all men to do, in his last words of his last chapter of his last epistle. And therefore to professe our profiting in knowledge, ought to be no shame unto us: and to confesse our slips or errors even publickly, to reduce men to the knowledge of some necessary truth, shews our charitie to them, our piety to God, and the sinceritie of our own hearts.

Lastly, that I may speak generally to all countrey ministers and other subjects, but chiefly to the younger & ruder sort, I say, We inferiour people may well think our Princes have reasons to do what they do, though we comprehend them not: For we live as it were in low valleys and plains, and see not far about us: but Princes sit as on tops of hills, and see both into former ages, what was done then; and into forrein countreys, what is done now, how all things are and have been carried, with the reasons, circumstances, and events of all: assisted also with the advice and judgement of the

the graveſt, wiſeſt, learnedeſt Divines, and other choiſeſt counſellours of greateſt experience: by whoſe grave counſels, with due reſpect to former ages, and the preſent ſtate of neighbour nations, they ſet down orders fitteſt for their times and countreys: which we countrey people ſhould not raſhly cenſure, but willingly ſubmit unto, thinking humbly of our ſelves, and reverently of their wiſdomes. Farre be from us that ridiculous fable (recited by Plutarch in the life of *Agis* and *Cleomenes*) of the ſerpents tail, that would needs leade the body another while, as if the head had already led it too long: but the tail wanting eyes and brains, led the head and body into dangerous places, and mangled them all to pieces: or that cenſure of Tully in his book *De ſenectute*: To the queſtion, *Cedo, qui veſtram Rempub. tantam amiſiſtis tam citò?* The anſwer was, *Proveniebant Oratores novi, ſtulti, adoleſcentuli.*

We ſhould think alſo ſeriouſly of that Medicall and Politicall rule, *Omnis mutatio periculofa*: which S. Auguſtine applies to Church ceremonies; Where lawfull cuſtomes are ſetled (ſaith he) though ſome other more profitable perchance might be found out, yet *Ipfæ mutatio conſuetudinis, etiam quæ adjuvat utilitate, novitate perturbat.* The very change of ſetled cuſtomes, though it help with ſome commodity, yet will it do hurt with the novelty.

vitie. Which occasioned the *Locrines* custome, that whosoever would bring in a new law amongst them, should come and declare it to the assembly, with a halter about his neck; that if it were not approved good for the Common-wealth, he might presently be hanged, for his desire of innovation. To which purpose our late gracious Sovereigne King James (in his proclamation prefixed before the book of Common prayer) hath these words, *Neither are we ignorant of the inconveniences that do arise in government by admitting innovation in things once settled by mature deliberation; and how necessary it is to use constancy in upholding the publick determinations of states: for such is the unquietnesse and unstedfastnesse of some dispositions affecting every yeare new forms of things, as if they should be followed in their unconstancie, would make all actions of States ridiculous and contemptible; whereas the stedfast maintaining of things by good advice established, is the weal of all Common-wealths.*

FINIS.



